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the source of the most disgraceful disorders. Intoxication amongst the ancient Greeks and Romans, as described by Hippocrates and Seneca, leaves no doubt as to its being an inherent defect in mankind, and but very slowly eradicable. It is a disease that manifests itself in a variety of ways, and through the medium of innumerable agents. Yet we are firm in the faith of man's ultimate ability to morally elevate himself above the low appetites which crave for stimulants, and to assert his claim to that spiritual prerogative, which has to be purchased by his slow moral progression through long and laborious ages. The whole of Dr. Morel's chapter on intoxicating drinks is masterly and instructive, and should be carefully and conscientiously read by every member of our community. Opium, tobacco, and other narcotic substitutes for spirituous drinks, as they prevail amongst the Orientals, are, also, carefully considered by Dr. Morel, and their degenerating influences on the human organism most clearly pointed out. The great question of the day is as to what means we should resort in order to kill the desire in man for stimulating drinks. We see this desire manifesting itself among the rich as well as the poor, among the instructed as well as the ignorant, and among those in the highest social condition as well as the lowest. Those interested in this matter cannot do better than consult the pages of Dr. Morel's work.

Dr. Morel regards the degenerated state of man as a deviation from the primitive or normal type of humanity, without being able to state satisfactorily what this primitive type was, or where it existed: and his inability in this respect is due to the defective theory upon which his labor is based. The normal condition of man, as well as his moral and intellectual unity, is to be looked forward to as a thing of the Future and not the Past: and all ethnological investigations that are not prosecuted from this point of view, all inquiries into the causes of man's degeneration, as well as into his growing recuperative moral energies, must be partial and defective, unless this principle is kept constantly in view. Man is gradually overcoming the pernicious influences of climate, of defective manners, of deficient or injurious food, and of misdirected education. All invidious distinctions as to race are due to ignorance of all the inward and outward agencies that modify and change the character of men. When man's place in the true hierarchy of all created things shall become scientifically established and understood, when vital harmony is established between his naturally legitimate aptitudes and their respective points of destination, the inequalities of social conditions and happiness will be easily measured, if not wholly effaced.

We cannot better close our notice of this work than by giving the following couple of translated extracts from it:

"The function which each individual is called on to discharge in the order of humanity is truly useful only in so far forth as he practises the moral law; and the upholders

of this law, those who are charged with the application of it, are not only moralists, clergymen, magistrates, the instructors of youth, and physicians, but the fathers of families, and the individuals whereof the families are composed."

"I teach nothing new to physicians in telling them that physical hygiene is the inseparable companion of moral hygiene; but there are moralists who require to be convinced that the moral law is destined to full maturity only in a *sound organism*."

"On the other hand, the theory of some modern economists who base the moral amelioration of the masses solely on the elements of material prosperity, is, perhaps, not less dangerously objectionable. Material prosperity, pushed to its highest degree, may become, under many circumstances, a condition highly perilous. The future of coming generations would be essentially compromised, if one should persist in seeking the solution of the problem of social amelioration solely in material prosperity; and if one had no other formula for regenerating the masses than that of offering them in perspective the enjoyment of riches, and of developing among them an appetite for material pleasures."

#### TO CHRISTIE.

"The noblest color has ever something sad in it."—*John Ruskin*.

MAIDEN, when souls like thine are sent  
To bear the griefs of saddened years—  
When Beauty all her glow has lent  
To faces destined but for tears;  
And when we see that sadness gives  
The holiest light the brow can wear,  
While joy fills up our duller lives,  
Yet leaves no heavenly brightness there;—  
How can we fail to learn that He,  
The Artist whose best work thou wert,  
Makes all His saddest tones to be  
The harmonies of His best Art!

W. J. STILLMAN.

#### FROST FANCIES.

THE Frost's at work on the pane to-night,  
Tracing his fancies, the artist-sprite!  
His fancies, so exquisite, dainty, and rare,  
They might be the dreams of the sleeping air  
Crystallized—showing what summer things  
She loves to fan with her faithful wings,  
Leaves, and mosses, and vines, and flowers,  
Tangled in wild-wood or trained in bowers;  
With drifts of sea-weed, and dashes of spray,  
All mixed, in a dream's fantastical way,  
With plumes of feathery ferns, and bells  
That chime, in odors, through forest-dells;  
And hunting-horns, from whose silver throats  
In flower-like forms wind the frozen notes—  
And see, up there—how like angel-wings!—  
All these, and more, are the wonderful things  
Which the frolicsome Frost—the artist-sprite—  
On my window traces, this wintry night.

ANNA MARY FREEMAN.